The Bombay Guardian.

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WEEKLY REVIEW.

—The Mail just in has brought Dr. Leith's resignation, so that there is no more hope of his return to India. We are glad to learn that a decided improvement in his health had taken place when the Mail left, and it is now hoped that he will speedily recover.

—Christmas has come and gone. Multitudes who during the year that is now expiring have thought very little of the honor of Christ, transgressed his commands whenever they came in conflict with their convenience, despised his invitations and his promises, made no sacrifices to promote the welfare of their fellow-men, who have no reason whatever to believe that if they were summoned away from earth they would meet the smile of God, and who, consequently, have very little occasion to make merry, have given themselves to festivity and revelry as though Christ were all in all to them, and as though he were like one of the gods of the heathen in his approbation of Bacchic conviviality. It is a sad anomaly that this should be, to so many who call themselves Christians, a season of special temptation.

—Whatever may be wanting in the Abyssinian camp, the supply of pen, ink and paper seems to be abundant. One of our contemporaries had yesterday no less than eight columns of Abyssinian correspondence. Our friends there may be assured however that it is at all read. Misled by a contemporary we states last week that the advanced Brigade would not reach Senafe till February; but we have already received intelligence of the arrival of General Field and Colonel Merewether with the advanced Brigade, at that place, December 6th.

In the same year that Renan wrote his Life of Christ, another and a very different life of our Lord was written by an inmate of the Massachusetts State Prison. This man was under sentence of 15 years imprisonment. He was lately liberated on account of failing health and has since died. He came to the knowledge of Christ as his Saviour, in prison, and upon his release united with a church in the place of his residence. Though a prisoner, a felon, a forger, yet he obtained a far truer insight into the character of Christ than the brilliant Frenchman was able to obtain. The thief on the cross was very unfavorably situated, we should have thought, for coming to the knowledge of the Saviour; the Scribes and Pharisees who had so often met Christ, had been so long occupying themselves about him, and had the Scriptures in their hands, these were the parties, humanly speaking, who would most easily have discerned the true character of Jesus. But these derided him in his dying hour, while the dying thief believed on him and obtained entrance into the everlasting kingdom of God. A sense of need will help us far more to the knowledge of Christ, than will the most painstaking explorations of Palestine, or the deepest acquaintance with Semitic literature. They that reject the account of sin given by Scripture and their own conscience, are not likely to discover the salvation that is in Christ. We know not the name of this converted prisoner. He speaks of himself as Prisoner 294. His book is a manuscript of 300 pages, beautifully printed with the pen. It may possibly be published. We are indebted for our knowledge of it to the Boston *Congregationalist*, and have much pleasure in transferring to our columns an extract containing an analysis of the character of Christ.

The *Times of India* takes the following from the *Neilgherry Excelsior*, and thinks the statements deserving of some attention:

"One word with regard to the influence which the priests and the European missionaries in Malabar exert towards the evangelization of the heathen. While the Protestant clergy are content with a sermon every Sunday in their churches, the Roman Catholic missionaries are indefatigable in doing what they can to extend the Christian religion among the people, and the action of the latter is referred to 'to point a moral or adorn a tale.' I may truly say, from personal observation, that if the Roman Catholic priests were all re-called, Christianity would be wholly banished from this peninsula, for the sum and total of Protestant missionary exertion comprises the duty of sermonizing every Sunday morning or evening and lounging on the 'downy sofa,' for the remaining portion of the week."

We are surprised that our contemporary should think these remarks deserving of attention. That there are among Protestant missionaries some that are lovers of their own ease and that have mistaken their vocation is probably true; that there are none such among Roman Catholics; we can only believe when we have had evidence not seen as yet. The writer has been in Bombay twenty years and been constantly traversing its streets, yet never once did he see a Roman Catholic missionary preaching to the Natives. The Romanists have a house where 'enquirers' are received, lodged, boarded and taught; from its inmates they gather their converts. Their attention is chiefly given to the educational establishments for Romanists and Protestants, and in the conversion of the latter they seem to find their most valued tokens of success. We have yet to learn that the statistics of modern missionary work in India, show that Roman Catholics have been more successful than Protestants in the conversion of natives.

Dr. Gründemann of Gotha is publishing a Missionary Atlas in German, and, if sufficient encouragement be afforded, will publish an English edition. We have before us a specimen of the German work in the form of a map of the Marathi country. This is not merely a missionary map, indicating mission stations, but a very carefully prepared (and handsomely engraved) map of the country, crowded with general information, brought down to the latest date. The price will be about 30 shillings. The Committee of the Church Missionary Society have "resolved to promote its circulation by drawing the attention of those interested in Mission work to this valuable addition to Missionary publications: they will be happy, therefore, to receive the names of Subscribers to this Missionary Atlas, which will comprise the fields of labour of all Protestant Missions in a far more perfect form than has been yet attained."

A letter from the Central Provinces published by a contemporary, contains the following:

"Rajah Janojee Bhonsla is not at all behaving in a discreet or exemplary manner. To clear his liabilities he has broken up and sold all the 'Deosthan' or temple jewels. Now, it is a question whether he possesses the right to appropriate these jewels to his own private benefit. The jewellery are ancestral property, and they belong by inheritance to the temples endowed with them, and it is sacrilege to deprive and despoil these temples of their endowments. Perhaps the Chief Commissioner is not at all aware of this."

We have shown in former years that it was no uncommon thing for the Native princes to discontinue the allowances made to this or that temple. The endowments were never considered irrevocable until the English Government entered upon possession of the country. As a matter of fact, idolatry has a much more stable and certain support from the present Government than it had from the Native princes who formerly ruled. There are fashions in idolatry as in every thing else, and the deity or shrine that is in favor at one time may be supplanted by another. Besides that, individuals have their preferences for a particular god, and the ruler that had a strong liking for Mahadeva might be succeeded by one whose confidence was altogether in Khundoba. So the aid of the state was not unfrequently withdrawn from one temple to be bestowed on another. Thus, only a few years ago, there was a temple at Jejuri supported by Holkar which he saw fit to disestablish; while another, famous for its numerous *muralis* or prostitutes, the wives of Khundoba, was supported by the English Government.

The arrangements made for meetings in Bombay during the Week of Prayer, are as follows:

District Prayer Meetings.

Colaba.—House of W. E. Gordon Esq., 15 Middle Colaba, next to the Sanitarium.—Monday, Wednesday, Friday.

Fort.—St. Andrew's, Kirk.—Tuesday, Thursday, Saturday.

Dhobi Talao.—Bible Society's Depository.—Monday, Wednesday, Friday.

Byculla.—House of the Rev. S. B. Munger.—Tuesday, Thursday, Saturday.

Malabar Hill.—House of the Rev. Dr. Wilson.—Monday, Wednesday, Friday.

All the above at 7¼ A. M.

General Meetings.

Money School.—Monday, 5 P. M. and Friday, 5 P. M.

American Mission Chapel.—Thursday, 7½ P. M.

There will also be the usual meetings at St. Andrew's, Wednesday, 7½ P. M., and at Mr. Bicker's, Mazagon, (Nawab's house) Saturday, 7½ P. M.

The Rev. J. Murray Mitchell LL.D. is after all on his way out to India, only, instead

ASIATIC SOCIETY

of coming to Bombay, he goes to Calcutta. It seems that in consequence of the death of the Rev. Mr. Pourie, and the reduced number of Free Church missionaries in Calcutta, there is very urgent need of help there, and Dr. Mitchell has been specially solicited to go there, if only for a period of eighteen months. The *Dundee Advertiser* of November 15th has a notice of a meeting of the Free Church Dundee Presbytery to consider the proposal of the India Mission Committee that Dr. M. should be loosed from his charge for the purpose of proceeding to India. Very high testimony was borne to the valuable pastoral labors of Dr. Mitchell at Broughty Ferry during the last four years. The following is an extract from Dr. Mitchell's speech at that meeting:

"It just comes to this: there are many difficulties and trials on the one hand, but there is a constraining sense of duty on the other. It is painful to go, but it is impossible to stay. Nor do I mean that only a cold sense of duty drags me back to India. I should be unworthy of the honored name of missionary, and unworthy of the confidence which the Church is reposing in me, if I did not go forth cheerfully, and feeling the call to be a very high and noble one. I doubt not, as soon as I land in Bengal, the first sounds of the Eastern tongue will stir the missionary heart as the peal of the trumpet stirs the war-horse. And of course, to a man possessed of any measure of knowledge or right feeling, the spectacle which now presents itself in India of a vast continent slowly waking up from the hideous dreams of innumerable ages, and crying for the light of life—with no articulate expression of its wants, indeed, but still unmistakably with a cry most melancholy and forlorn—is one fitted to arouse and brace all the higher energies of the soul. It is an honour beyond what words can speak to aid in bringing India to the feet of Christ. So then, although around me where I walk at present there rests a light somewhat dim and sad, yet in the distance I see the landscape bathed in floods of blessed sunshine. The great question is whether I am equal to the task assigned. I fervently trust that the Church which sends me forth will not fail to supplicate that strength may be given; else all would end in disappointment. As you are aware, my own flock will not oppose the acceptance of my resignation. I cannot trust myself to speak of the more than kind—the very tender—language which the deputies from my congregation have this day used. Still, for the sake of the Mission, they do not oppose."

It is matter of regret that Dr. Mitchell is not guided to Western India where his knowledge of the vernaculars so well fits him to labor; but we do not doubt that in ministering to the Scotch Church as a successor of Mr. Pourie, in the Institution, where he will soon find himself at home among a large body of Native students acquainted with English, and elsewhere, in the use of the Hindustani, he will find an important sphere of labor. He, with Mrs. Mitchell, left Southampton for Calcutta on the 4th instant.

We regret to see the announcement of the death of the Rev. James Hamilton, D.D. well-known as the author of *Life in Earnest*, *The Mount of Olives*, *The Royal Preacher*, and many other admirable books. He was minister of the Scotch Church, Regent Square.

A petition from 3,000 inhabitants of the diocese of Salisbury, complaining of the recent charge of the Bishop, especially of the powers which he claimed for the clergy, and his doctrine of the Lord's Supper, has been presented to the house of Lords. The Bishop of Salisbury told the peers that he adhered to every syllable of the charge in the matters of the Lord's Supper, Absolution, Confession and Ritual. The Bishop of London expressed his belief that the Bishop of Salisbury would continue as heretofore to deal with perfect impartiality with all his clergy.

The Archbishop of Canterbury in a letter advising Mr. Butler not to accept the see of Pietermaritzburg, in opposition to Bishop Colenso, says:

"To my mind the appointment of any one of very marked opinions to the see would be open to serious objections, and it would be better to select some one more calculated to meet the various shades of religious opinion that exist among faithful members of the Church of England in the colony of Natal."

These two quotations indicate with sufficient distinctness what is thought to be the grand essential in a bishop. His object is to keep the peace, to obviate collisions and explosions; let him have what views he will, and expound them as he will, if only he will not interfere with clergymen holding other views. Not what is true, but what is expedient, is the great enquiry now-a-days. It so happens that they who hold the views set forth in the word of God, are considered extremists; so also are they who oppose them out and out; the grand desideratum is an amalgam of God's ideas and man's; not to get God's testimony truly and fully borne in the world, but to awaken as little resistance as possible, to hold things in equilibrium.

We have received a letter complaining of certain changes that have been made in the services of Trinity Chapel. Perhaps it will be enough if we briefly specify the changes complained of. The first relates to the tunes. The old ones with which the congregation were familiar are dismissed and new ones are constantly introduced; the result is that the congregation are unable to take part, and all the *singing* is done by the choir. The request from the pulpit, 'Let us all sing to the praise and glory of God' seems to our correspondent absurd, in these circumstances. Nor has he the consolation of believing the new tunes to be better. He has further to complain of the substitution of "Hymns Ancient and Modern" for the hymn-books which have been in use 'ever since the establishment of Trinity Chapel by that sincere and zealous minister of the Church of England, the Rev. George Candy, from whose time, up to a very recent period, Candy's Church has been noted for its godlike simplicity, if not in the world of India, at least in the Bombay Presidency.' We believe that the excellent and honored minister just mentioned would have fully coincided with our correspondent in the opinion that the book entitled 'Hymns Ancient and Modern,' contains things that a 'Protestant' cannot approve of. A portion of the congregation have not found it convenient to purchase this new Hymn book. Our correspondent evidently belongs to the old school. He does not like the crosses that conspicuously dangle from the books in the reading pulpit. We very much fear that the writer of this letter will come under the stigma of being 'an aggrieved parishioner.' We hope the *Powla* will not be too severe upon him.

The "Times of India Calendar and Directory" for 1868 has made its appearance in due season, and we have much pleasure in welcoming a copy of it to our table. It is got up in the usual admirable style, and pains have been taken to render it in some respects an improvement upon its predecessors. The Army List embodies the latest information concerning the troops connected with the Abyssinian Expedition. We have as yet had but little time to make ourselves acquainted with its details, but we have no doubt that we shall find them characterized by the usual copiousness and accuracy.

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SATURDAY, DECEMBER 28, 1867.

THE MOON'S AXIS.

A writer in the *Athenæum* speaks of the moon as 'rotating once while revolving round her primary.' Ten or twelve years ago there was a good deal of discussion with regard to the propriety of this statement; it had been called in question, as we think justly; but the *Times*, with leading scientific men, insisted that it was correct, and spoke very contemptuously of those who ventured to deny that the moon revolved once on her axes in revolving around the earth. We were then among the dissentients and drew down upon ourselves the ire of Dr. Buist. But we are persuaded that we can demonstrate the truth of our opinion to any one who will look at the matter impartially.

The earth in accomplishing her revolution around the sun, turns $365\frac{1}{4}$ times on her own axis. Let us suppose the celerity with which she turns on her axis to be diminished, while the speed with which she advances in her orbit is the same; so that she turns once only in 48 hours; then once only in a week; then once only in a month; at length once only in six months. What have we now? the earth revolving on her axis twice a year; that is, turning all her faces twice a year to the sun. Now carry still further the diminution of the earth's *rotating* speed till instead of turning twice in the year she only turns once in making her annual revolution around the sun. What have we now? We have the earth turning first one hemisphere and then the other to the sun. The rotations have been reduced from $365\frac{1}{4}$ to 1; or to express it otherwise, her period of rotation has been lengthened from 24 hours to a year; she now does in a year what she did formerly once every twenty four hours; namely, turn all her sides to the sun in succession. Is her motion now like that of the moon? No, the moon turns always the same face to the earth; the remoter hemisphere we never have seen and never can see; in order to make the motion of the moon and that of the earth similar, you must do something more than retard the earth's rotating motion, you must annihilate it or you must give to the moon a motion entirely different from that which she now has. If, as is commonly said, the moon rotates once on her axis in going round the earth, then by making her rotate a little faster, you would get two rotations a month; but as she has no motion the acceleration of which would give two rotations a month, it is evident that she does not rotate on her axis. Thus, we submit, the scientific man stands convicted of error.

The fact is the moon rotates not on her own centre, but on the earth's centre. Imagine a bar reaching from the moon's centre to the earth's centre, and the moon's motion relatively to the earth is rudely indicated.

The letter in the *Athenæum* to which we have referred is signed "W. Robinson, Cambridge." We give an extract from it:

"Professor Hansen, 'probably the most eminent authority among living astronomers upon the lunar theory' believes that the moon's centres of gravity, and magnitude do not coincide; and that therefore the hemisphere we see bulges into a mountain too high for water, atmosphere

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or life—the other hemisphere being proportionately depressed. If there be water on the moon it must be all on the depressed side, where there may be also abundance of life.—Now it is quite conceivable that her divided centres should be made to coincide and that she should be made to rotate in fewer hours than she now requires days for that purpose."

In order to make the moon go round the earth in 20 hours, there would be necessary something besides the junction of her centres of gravity and magnitude; there would be needed a prodigious acceleration in her orbit round the earth. If along with the junction of the two centres a rotatory impulse were given her; then we should see what we never yet have seen, the two hemispheres turned towards us in succession.

The object of the letter in the *Athenæum* is to submit a new geological theory, namely, that the earth was once shaped as the moon is supposed to be, and rotated once only (not at all) in revolving around the sun; and that afterwards the centres were made to coincide, the northern hemisphere rising and the southern sinking to the mean level.

HOMILIES FOR THE TIMES.

"*Worship the Lord in the beauty of holiness.*" Psalm xxix. 2.

'The hour cometh' said Christ to the woman of Samaria, 'when ye shall neither in this mountain nor yet at Jerusalem, worship the Father; true worshippers shall worship the Father in spirit and in truth; for God is a Spirit.' Holiness of worship, therefore, does not refer to external things. Under the old dispensation it pleased God to lead men through a course of elementary instruction; to show them rudiments and symbols before he showed them the real things; to bring them up to the idea of holiness by successive grades. He taught them to connect the thought of his special presence with the tabernacle and the temple, and to regard all things and persons connected with the services of those shrines as holy. The distinction of sacred and profane was one that they were compelled to make every day and every hour. As centuries rolled on and prophet after prophet appeared, they came to understand that God looked at the heart, and that there was nothing acceptable to him in mere external service. All these rites and ceremonies were so much scaffolding, to favor the construction of the true edifice.

It is singular that the apostle Jude should bestow the epithet 'most holy' on faith. "Ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God." Jude again reminds us of Peter: "To whom coming as unto a living stone, disallowed indeed of man, but chosen of God and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God in Christ Jesus." The temple with its holy of holies, is taken away. The kingdom of God is within you. Without faith it is impossible to please God. Believers, to whom Christ is precious, are a spiritual house, a holy priesthood to offer up spiritual sacrifices. The Holy Spirit, the author of all holiness dwells in them. He teaches them to walk as seeing Him who is invisible; who is present in the meanest cabin; who is specially present where two or three are convened in the name of Christ; who is a Spirit, looking at the heart and therefore to be worshipped in spirit and in truth. Thus taught they offer spiritual sacrifices, acceptable in Christ.

We may easily see then what it is to worship God in the beauty of holiness.

We must worship him in truth, according to truth. There must be no pretence of devotion, no putting on of the costume of piety, no utterances that go beyond the actual sentiment. We will use the Lord's prayer when our strongest and sincerest desires are that God's name and character may be recognized as holy, that his kingdom may come in the hearts of men, and that his will may be done as thoroughly and singly and simply by men on earth as it is by angels in heaven; and when from the table of God's providential bounty we are contented to receive simply our daily bread.

We cannot worship God in truth if we are ordinarily unmindful of his requirements. If we are not influenced by his words in our daily life, it is in vain we take his words into our supplications; he will not hear us. If we despise our fellow-Christian instead of seeking to help him, he will not hear us. If we have in our heart thoughts which if they took words would say to Christians of other denominations, 'Stand by yourselves, we are holier,' then we are certainly not worshipping in the beauty of holiness. The high and lofty One who inhabiteth eternity, whose name is holy, dwelleth with him that is humble and of a contrite spirit. We may bow down with ever so many genuflections, but if our brother have aught against us, our worshipping will be a vain show. The humility that abases itself in ceremonial acts, is not the humility that God seeks; that only is humility in his estimation, which leads us to postpone ourselves to others; to think rather of their claims than ours; to regard with pleasure and admiration the grace bestowed on them, and to cherish a lively consciousness of our own deficiencies. True humility will reveal itself in us very much as it did in Christ, modified by the fact that he was sinless, we are not.

We worship God in the beauty of holiness, when our devotional spirit is not confined to times and places and circumstances, but goes with us through all our avocations, keeps his words present to our minds, and enables us to do the meanest and commonest things to his glory.

One of its characteristics is habitual thankfulness. Conscious of deep unworthiness, we shall receive the allotments of his providence with gratitude, even when the portion of others much surpasses ours.

The beauty of holiness shines out most brightly when it is subjected to trial. It was in the beauty of holiness that Job, on his dunghill, exclaimed, Though he slay me yet will I trust in him. It teaches us to say, The cup which my Father hath given me, shall I not drink it?

When we worship God in the beauty of holiness, our words may possibly not correspond to the standard which this or that critic may set up, they may offend against the literary taste of some, but they come from the heart, they show that we have humbly and intelligently meditated on divine things, and they ask for what God is willing to bestow.

It is singular that amid all the pomp and ceremony of the temple-worship often witnessed by our Lord, he should have singled out for commendation the publican who stood afar off with downcast eyes exclaiming, Lord have mercy upon me a sinner, (not in monotone), and the poor woman who cast in her two mites.

Without a sense of need we can hardly be said to worship in the beauty of holiness. The spiritual gifts of God are intended not to take away but to intensify our hungering and thirsting after righteousness. When, forgetting the things that are behind, we most eagerly desire new revelations of the love of God and the grace of our Lord Jesus Christ, we find ourselves most in harmony with him that sitteth on the throne. The Pharisee thanked God for the way in which he had been made to differ from others, but he had no sense of need.

The faith that is acceptable with God bids us beware of substituting anything for his word; bids us to find in that word the revelation of his love and the means of spiritual growth. Find a system where forms and ceremonies, symbols and attitudes, costumes and show have a prominent place, and you will find a system where it is fashionable to speak of *bibliolatry*, where the word is honored with very little exposition or vindication, where transgressions of the law of Christ are considered very venial, and where the repetition of the words of a creed is held to gloss over the most frightful scepticism.

Notes from an Interleaved Bible.

Psalm xi. 1. Where faith is there the Lord is; why flee? Faith has a shield for the arrow mentioned in the next verse.

3. When the pillars, the chief men, are overthrown.

4. We have a building of God.

5. 'Trieth.' Subjects them to trials that their righteousness may appear. 'Hateth.' Because He is the friend of the oppressed. Without this hatred he could not be a God of love. So Christ hated the deeds and the doctrines of the Nicolaitanes. Better be cast into the depths of the sea than offend one of his little ones, mislead immature believers.

6. 'Fire and brimstone.' The enemies of God's people (His enemies,—inasmuch as ye have done it to one of the least &c.) are to be treated as Sodom and Gomorrah. The day of Pentecost was to many in Jerusalem like a day of fire and brimstone; they were filled with terror, pricked in their hearts, and cried out, What must we do?

xii. 2. One great falsehood the whole word is ever repeating, that their sin is not heinous, God not angry, a new heart not necessary.—The physical human heart is double; so too the moral, generally. Not in the sense of love to God and love to man, but in the sense of love to itself disguised by pretended love of man. In some you have an inferior heart of good impulses domineered by another of cold selfishness.

3. 'All liars.' Rev. xxi.

4. The literature of the day.

5. 'Now will I arise.' God has his epochs of judgment. The sighs of the needy are written in his book, till such a day of settlement comes.

6. To some critics the Bible is the furnace of earth, with the silver in it, and they are the refiners. The words of God are here mentioned by way of contrast to the flattering and deceitful words of men, 2-4.

7. The poor and needy. That thou shouldst keep them from the evil.

In the course of 28 centuries how very often have the people of God been in a condition to make them appreciate the language of this Psalm. It has almost been their normal condition. The vilest are still exalted. Even the Man of Sin is on his throne.

Correspondence.

To the Editor of the "Times of India."

SIR,—My name appears in the report of the Society for the Propagation of the Gospel as receiving from their Committee a portion of the stipend belonging to St. Peter's, Mazagon, viz., Rs. 200 per month. As it stands it is likely to mislead. I receive Rs. 200 per month from the Chaplain of Byculla, and not from the S. P. G., and this sum is made up of the following :—

Rs. 100 per month paid by the P. and O. Co. specially for St. Peter's.

Rs. 100 per month paid by Government specially for St. Peter's.

Thus clearly this sum belongs to the clergyman officiating at Mazagon, and he is not beholden to the S. P. G. for it. I receive it through the Chaplain of Byculla, because St. Peter's Church is a chapel of ease to Christ Church, and n his gift.

It is right I should here state, that this sum dds not a single rupee to my salary, as my stipend from the C. M. S., is reduced by this exact amount. The expense incurred by me in the keep of an extra conveyance is met by the Pastor's Fund collected by the congregation, and the balance from this even does not benefit me. I do not receive anything additional by taking the duties of St. Peter's Mazagon.—I am, &c.,

T. K. WEATHERHEAD,
Offg. Minister of St. Peter's, Mazagon, and Secretary C. M. S.

Epitome of News.

SATURDAY, DECEMBER 21, 1867.

—Mr Barnum has got a live gorilla from Equatorial Africa. The *New York Times* says : "When the cage was caried up into the Museum it was found difficult to get the animal out and secure him. As soon as his chain was loosened he seized it and dragged it into his cage, in spite of the best efforts of three strong men who had hold of the other end of it. A scraper with a strong iron handle, with which they endeavored to re-obtain the end of the chain, was seized by the animal and bent double. During all this time the animal roared and grunted furiously, Finally he was got into his new cage, and secured by a strong chain placed round his neck and attached to a beam beneath his cage. He was afterwards exhibited publicly, and appeared to have recovered some of his good humor. His keeper, Mr. Davidson, thinks that in a week or two he will be as tame and playful as a kitten. He does not much resemble one at present. He is scarcely as formidable an animal as Prof. Du Chaillu's descriptions would lead one to expect. He is probably about five feet in height, is covered with dark shaggy hair, has large dark but not fierce eyes, and is evidently very agile and muscular, leaping from end to end of his cage in a single bound. He is fed on vegetables, and exhibits a strong predilection for spices of all kinds. The gorilla was secured by Mr. Barnum's agent at a cost of $8,000 in gold"

—The Same : "The increasing population of the globe, and the ever-extending mutual interchange of commodities between the nations seem to find continual developments of new material provided for the growing consumption. Whether it be by the opening up of ancient working grounds,or the discovery of hitherto unknown deposits, the supply of raw material appears to enlarge with the demand. In Japan, where the natives eagerly seize upon all the Occidental arts of making their products valuable, we hear of immense quantities of iron, lead and coal. Near Peking, in China, an oil-bearing stratum has been found, extending over a surface of three hundred miles square. In Greece, the French Company working the slag and scoriæ from the ancient lead mines are clearing nearly 15,000 francs daily. In Italy oil springs have been discovered near Isoletta, between Naples and Rome, together with vast deposits of bitumens, asphalts and a peculiar bituminous coal, capable of producing (so states the discoverer, a scientific Italian) a heat more than double that of the English Newcastle coal. New gold mines have been found also in Chili, lead in Canada, and any amount of fresh deposits of all sorts out West. But after all, as Ross Brown says in his last report upon the resources of the Pacific States and Territories, 'The desideratum is more saving processes, not more mines.' We have all that we can use, if we are careful to use all that we have."

—The Rev. Mr. Schreiber's article in the *Missionary News* about the Battas of Sumatra, says that the interior of the island rises higher and higher, to the unknown High Toba. 'There at the borders of the great Toba lake, which perhaps has not yet been reached by Europeans, is the original seat of the people. We were, however, told by the natives that two months ago some white man with many companions, coming from the East coast had reached the lake, and that they intended to settle there, though they went back immediately.' The writer wonders who this could have been. It was perhaps Dr. C. Colingwood who made a Boat journey across the Northern part of Formosa last year.

—*Dundee Advertiser* : "An English churchman in a congregational pulpit.—On Sunday evening the Rev. E. Wrenford, Ph. D. Church of England, conducted the Service in the congregational church, Nairn, in the absence through indisposition of the pastor, the Rev. J. B. Johnstone. The rev. doctor preached an able and eloquent sermon, which was listened to with close attention."

We have here *one* answer to our question, With what Churches is the Church of England in communion ? But the *Church Times*, remarking on the above, furnishes us with another; "A great deal of evil is done to the Church in Scotland by English clergymen going down there and conducting the services in not only these schismatical chapels where the Prayer-book is used, but in other dissenting places of worship, such as the one above refered to. Can the bishops over these clergymen not interfere and put a stop to such occurrences, which are very disheartening to churchmen in Scotland ?

—*Madras Churchman* : "We fully intend to follow to the best of our ability, the advice of our respected contemporary, the *Bombay Guardian*. We hope to "go on and in time to show all our mind," (indeed we have done so already too plainly to please some people). We have not, as our contemporary remarks, yet reached the point we aim at by any means; we hope, in common with other Catholics, soon to do so."

—*Times of India* : "At Rangoon a melancholy event had recently occurred. Captain George Gibson, of Her Majesty's 24th Regiment, who had been suffering from an attack of brain fever, walked into his verandah one morning, and there cut his throat with a razor whilst leaning over the railings."

—The following not very promising paragraph is from the same : "The new Act for regulating the sale of liquor in the town and island of Bombay will come into operation from the 1st January next. It is intended, we learn, to issue licenses to wholesale dealers selling from one to a dozen bottles. Whilst it is not proposed to raise the minimum fee at present charged to arrack and toddy shopkeepers, it is not considered necessary to abolish any large number of the retail liquor shops in the city. The fees charged on licenses held in eligible localities will, however, be considerably increased."

Our legislative wisdom cannot endure the thought of abolishing the retail liquor shops in any large number.

—Mr. T. C. Hope, C. S. on the comparative merits of British and Native rule : "Two years ago the oppression in one of the Guikwar's pergunahs, contiguous to this district, was so intolerable that the people left a large proportion of their land waste, and applied in large numbers to my predecessor for permission to settle in our territory.

"I have at present before me officially a proposal from certain subjects of the Guikwar to take up the whole waste land (91,000 begahs) of the pergunnah of Mandvee in this district, and bring it into cultivation within a fixed time, peopling it with immigrants from the Guilkwar's territory. They offer to bring 5,000 this year.

"There can be no doubt that immigration would be far more extensive even than it is, if, on the one hand, it were our practice to encourage it by assisting the new comers to build huts, sink wells,&c.; and on the other, the Guikwar did not resort to the severest measures to put a stop to it—confiscating all property left behind, and often imprisoning the relatives of the emigrants into the bargain."

MONDAY,—DECEMBER 24.

—They are building a bridge over the *Koina* at Karwar, and a diver named Smith spends a good deal of his time under water, removing stones. A writer in the *Bombay Gazette* says : "A signal was given to him to come up : his resurrection, for so it may be called, was one of the strangest occurrences we ever saw. A thing like a large metal globe first emerged from the muddy water : in this globe were several large glass plates : underneath were shoulders and legs, dressed up like the effigies of the old knights on the tombs in country churches. One of the glass plates was removed : and disclosed the face of the diver who for about an hour had been breathing the compressed air pumped down to him by a treble pump. To resist the presure from the lungs, he wears a number of heavy metal plates, hung about his chest : altogether he looks ferocious and amphibious. He is as comfortable under the water as most men are out of it : he sends up a bucketful of stones every two or three minutes, but seldom comes up himself, except when all the relays of pumpers are exhausted. The natives think a very great deal of him, and would like to build a temple in his honour out of local funds."

—Same : Major Grant, the fellow traveller of Captain Speke, arrived in Bombay from Kurrachee yesterday. He is going from this port to Abyssinia.

—The examination of the Scottish Orphanage came off very successfully on Saturday. There was a large gathering of ladies and gentlemen. Mrs. Fitzgerald distributed the prizes. Mr. Alexander Campbell presided. The *Gazette says* : "To Mr. and Mrs. Duthie, the conductors of the institution, the very highest meed of praise is due, for the attention and labour they must have devoted, with exemplary patience and earnestness, to promote the moral and physical improvement and welfare of their numerous scholars. That the health of the children is well looked after was apparent from their robust appearance and happy faces."

—The roof and walls of an engine house belonging to the Hydraulic Press Company, fell in burying nine men. One of them died of his injuries. *It was a new building.*

—H. E. the Commander-in-Chief left on Saturday.

—We take the following from the Report of the Gospel Propagation Society's Bombay Mission, in the *Bombay Gazette*

"Work during the year.—Mr. Gilder reports the baptism of 3 native adults and 2 children. He continues a Vernacular service with preaching in the open air on Fridays, in addition to his duties as pastor of Trinity Chapel. He recommends the founding of an institution on the model of the Cathedral mission college at Calcutta. Mr. Ledgard has baptized two adults during the past year. He preaches regularly in the Bazaars, and has recently endeavoured to make the acquaintance of the Arabs and Moguls, frequenting the coffee shops. Mr. Taylor has baptized 6 adults and 4 children and has now 4 promising candidates. He preaches four times a week in the Bazar and visits the poorer natives in their houses and the sick in the J. J. Hospital. Mr. Diago, the pastor of the Tamil congregation, has baptized 7 adults and 9 children ; 4 have been confirmed and he has 7 enquirers. He has recently visited Poona and Kirkee at the request of the Archdeacon, there being a large number of Madras Native Infantry at the former station, When there Mr. Diago baptized a native female and her 2 children."

Mr. C. E. Chapman said : "Every Englishman in this country, he was sure, must have the cause of missions most earnestly at heart; and they must all contribute, not only their gifts and money, but as had been pointed out, their personal sympathy to aid those who were engaged in this noble work. He had been very much struck that morning in reading a report by Sir Richard Temple to Government, which had asked his opinion as to the relative popularity of English and native rule in this country. Sir Richard remarked that one cause of the unpopularity of our rule was that misssionaries were rather too troublesome; and pointed out that wherever there was a large gathering of natives there was sure to be a somewhat inquisitive and as they thought troublesome Missionary. But he would say that if this was the only ground of the unpopularity of our rule in this country, he welcomed that ground and rejoiced to think that wherever there was a large assembly of natives there the pure gospel might be heard sounding forth in their ears. Mr. Chapman concluded by

referring to the grand efforts the English race were now putting forth to recover a few helpless captives in a distant land—and how England was employing her treasure and it might be the blood of her sons to recover those captives. If more united efforts were put forth to rescue those who were bound in sin and ignorance what a great result might follow."

—The remarks of Mr. Temple thus referred to are as follows: "I believe that Natives always have complained, and do still complain, however wrongly, of certain parts in the proceedings of the various Christian Missionaries. They do not mind the Missionaries having worship in churches or teaching in schools. But they object to missionaries preaching in public; they sometimes say, that wherever there is a crowd in the streets, or a holiday meeting or a gathering for a fair or a festival, there will be found a Missionary preaching; and this they regard as unreasonable and aggressive. And they add that the Government by allowing this, by remaining silent, and by protecting the Missionaries in their sacred calling, virtually affords encouragement. However wrong these ideas may be, they are entertained by numbers among the Natives. And those who make the complaint are the more annoyed, in that they cannot help reflecting that wherever a Missionary does preach, there is sure to be a multitude thronging round to listen, which show that whatever some Natives may think, there are many others of them who wish to hear the tidings of the Gospel. Herein, of course, the British Government will never make any change in its conduct. On the other hand, the Natives generally do not dislike, but rather like, to see the Missionaries teaching in schools. Whether it is that they are not at all afraid of their children being converted by the Missionaries, I will not pronounce. But this is certain that they are always won by the kindness, the courtsey, the patience, and the aptitude of the Missionaries for the instruction of youth. And thus it is that Missionary schools are always popular with the Natives.

"In a matter such as the above, the British Government must of course do what it believes to be right, even notwithstanding that politically such conduct might detract from our popularity with the Natives. But I do not think that the proceedings and presence of the Missionaries do really weaken us politically; but that on the contrary, we rather gain politically thereby. For without doubt, the self-denying, irreproachable demeanour of the Missionaries of all denominations, the spirit of catholic charity evinced by them, produce a deep impression on the minds of Orientals, and raise our national character in the estimation of the Natives."

—*English man*: "There is some unpleasantness between the Gaekwar and the Government of Bombay. This chief is bound by treaty to consult the Government in the appointment of a Dewan or Minister to his principality. Quite recently the Gaekwar dismissed his Dewan, for some circumstances arising out of the case of elephant trampling which went the round of the papers the other day, and in his place appointed a favorite with no peculiar qualifications for the post. As this was done without reference to the Bombay Government, Sir Seymour Fitzgerald has protested against the chief's proceedings, and referred the whole matter to the Supreme Government for settlement."

—*Indu-Prakash*: "An election to ten vacant free studentships and to two vacant scholarships in the Elphinstone High School will take place next day fortnight. The large number of vacancies has no doubt been occasioned by the remarkable success of the first class on the Marathi side of the school (Mr. Janardan Bapat's) in the recent Matriculation examination, no less than 26 out of the 30 of which the class was composed having passed the examination."

TUESDAY,—DECEMBER 24.

—Counsel have decided that it is not legal for the Bench of Justices to devote the money of the Municipality to Educational purposes. Dr. Birdwood threatens to give up the grant for the Victoria Gardens, if that for Sir. Alexander Grant's schools be disallowed.

—The *Mofussilite*—"An accident occurred here the other day which terminated fatally, and should act as a warning to others who are of a hasty temper, and are placed in daily communication with the natives of the country. A Mr. Blackburn, steward in the hospital of H. M.'s 12th, in an altercation with the weighman of a Commissariat contractor, struck the man a blow, and in five minutes after he was a corpse. The deceased had an unusual amount of water on the brain, and Mr. Blackburn's blow struck him on the back of the head, and was, it is supposed, the immediate cause of death. The unfortunate steward is under arrest, pending his trial by Court-martial."

—There were three fires on Sunday, doing little damage.

—*Englishman*: "Under the new arrangement for the Overland Mails, we observe that the fortnightly Mail *via* Galle will leave Calcutta every alternate Wednesday, commencing from January 8th. The Mail from Bombay will leave every Saturday commencing from January 4th. The Outward Mail *via* Southampton will leave that port every Saturday at 2 P. M., and the Mail *via* Marseilles will leave London every Friday at 8 A. M., and Marseilles every Sunday at 7 A. M."

Why should 48 hours be needed between London and Marseilles?

—*Central Indian Times*: "The Raja of Bhownuggur arrived here on the 18th instant. He paid fourteen thousand rupees for the special train that conveyed himself and his retinue, which consisted of five hundred followers, The Rajah is bound for Benares, and takes with him a gorgeous cloth of gold, bejewelled after a most extravagant fashion, and said to be worth five lakhs of rupees. This he intends to present to one of the shrines of the 'holy city.' Having such a costly votive offering in his possession, his safe arrival is no doubt devoutly prayed for by the sacerdotal functionaries who expect to benefit by his princely gift and largesses.

"We pity the poor villagers who have to pay for such expensive pilgrimages-"

—Same: "A short time since one of those Railway appurtenances termed "chairs" was found placed on the line between Budnaria and Chindwarra. The engine of the Bombay passenger train ran over it, and only that the force of the collision was broken by the iron life-guard, the engine would certainly have been thrown off the rails, and probably would have dragged some of the carriages after it. Again, on the night of the 6th instant, another diabolical attempt to do mischief, for mischief's sake, was made in the same locality. At intervals of a few yards, *twenty-two* chairs were put on the line, one on each rail. A goods train was expected during the night, and as the chairs were placed on a decline leading down to a large bridge and right up to the bridge itself, had the chairs not been discovered and removed in time, nothing short of a miracle could have saved the train from going over the bridge"

Some Natives have been arrested on suspicion.

—*Bombay Saturday Review*:—"There are a very large number of persons in Bombay and the Bombay presidency that will be very pleased to hear, that probably about this time a very pretty volume of 'Deccan Stories' by Miss Frere (Sir Bartle Frere's eldest daughter) will be published by Mr. Murray, and may now be before the public. The volume will, we believe, be illustrated with drawings by her sister, and there are a good many in Bombay, who know something of her really unusual talent in that line—and there will also be an introduction to the book and notes by Sir Bartle Frere himself."

—Francis Cassidy has been condemned to four years' penal servitude for attempting to take the life of a drum major.

—*Bombay Gazette*; Central Provinces: "One Mookoond Balkrishna Bootee, some months ago, entertained at his own house, to a repast, a Brahmin priest of the class known as 'Opadias,' but the priest in question was high priest to the Marathi royal family, and on its becoming known that this high priest had eaten with Appajee Bootee, the other priests proclaimed him to be defiled by such an association, and thenceforward kept him at bay. Mr. Appajee Bootee, who is an honorary magistrate, a popular gentleman, and a man of enlightened views, considering this a detraction upon himself as not being a Brahmin proper, instituted a complaint against the whole body of priests for defamation of character. The investigation was prolonged in consequence of the various phases that the charge had to go through before the proper issues could be eliminated. It had to be proved, on the part of the prosecution, that Mr. Appajee was a thorough and refined Brahmin, and the defence had to prove that he was not; but the defence appears to have swivelled into so many things, that it now appears the high priest's excommunication is attributable to other causes than that which was at first advanced of having dined with Mr. Appajee Bootee. There is no doubt that the *primum mobile* of this charge is envy. The high priest to the Bhonsla palace had enjoyed his position well, but in consequence of his not having made the other priests participators in his good fortune, they one and all began to look upon him as an interloper; and hence followed those series of machinations to bring about his downfall which only the mendacity of a depraved set can be capable of."

WEDNESDAY,—DECEMBER, 25.

—*Times of India*:—"The 3rd Brigade of the Abyssinian Expeditionary Force will be despatched in a few days; but we believe it is intended to defer the embarkation of the 4th Brigade until intelligence is received on the point from Sir Robert Napier."

"Mr. Budroodin Tyabjee was on Monday sworn in as a Barrister of the High Court. Mr. Budroodin has been for the past six years in London and matriculated at the University. This is the first instance on record of a Mussulman of our community attaining so high a professional rank, and we heartily wish Mr. Budroodin a distinguished and prosperous career in Bombay. He is a younger brother of Mr. Cumroodin Tyabjee, the solicitor."

"Mr. Superintendent Lockley apprehended on Monday last two Indo-Europeans, named Thomas Walton and Alfred Barnswick, on a charge of passing forged cheques, on the Oriental Bank Corporation at Bombay. On examination it was found that the prisoners had succeeded in cashing during the last month three cheques, forged in the name of Mr. Duxbury, for Rs. 300, Rs. 800, and Rs. 500 respectively."

—"The *Daily News* calls attention to the barefaced claim of a certain section of the Established clergy (represented by the *John Bull*) to be paid by places for their political activity. Canon Boyd's appointment is objected to, not in the interests of piety or learning or churchmanship, but, three times over, because it is 'calculated seriously to damage the Conservative party.'"

—The New Erskine Road Market was opened yesterday. The *Bombay Gazette* says: "The fruit and vegetable market, opened for the first time yesterday morning, contains 2500 square yards, and it is entirely covered, the building being a lofty double iron shed, open all round and flagged in the same way as the mutton market. It contains twelve rows of stalls with a central path, and number nearly five hundred. Both the markets are fitted up with gas and have water laid on, and they present much the same appearance as the Esplanade market but on a larger scale. The dealers were intensely delighted with the accommodation provided for them, which is palatial as compared with the miserable pent houses, at the same place, in which they were formerly located."

THURSDAY,—DECEMBER 26.

—The English Mail of Dec. 3rd arrived early yesterday.

—Overland Mail, Nov 26: The correspondence relating to the new Indian mail contracts has been laid before Parliament. The P. and O. Co. are to receive a subsidy of 400,000*l.* for twelve years, the amount to be increased if the dividend does not reach 6 per cent, and if it exceeds 8 per cent, the Government is to receive one-fourth of the excess.

Another of the Fenian convicts, Shore, has been reprieved, Great precautions were taken to repress any disturbance that might arise, but none took place.

Strenuous efforts were made to obtain a reprieve for the convicts. A deputation of eighty persons whom Mr. Hardy declined to see, held an indignation meeting in one of the ante rooms at the Home Office, and used some very violent language. On the day after the execution, funeral processions of sypathizers took place in London, Manchester and Birmingham.

Garibaldi, being unwell, is to be removed to Caprera.

A majority of the judiciary committee of Congress have reported in favour of the impeachment of President Johnson.

The Canadian United Parliament has been opened by Lord Monck.

Juarez has given up the body of the late Emperor Maximilian to Admiral Tegethoff.

Details of the late hurricane in the West Indies have been received. The loss of life is estimated at 500, and the destruction of property has been immense. The story of the submersion of Tortola was false, but the island suffered severely from the hurricane.

A narrative of recent events has been published at Turin, believed to be "inspired" by Rattazzi. The writer declares that Rattazzi tried hard to stop the invasion of the Pontifical States by volunteers; that finding himself unable to stop them, he issued orders assembling an army, which in eight hours would have been in Rome; that just as the final order was to be given, "a counter-order came from a high place;" that Napoleon menaced invasion from the north, and that Rattazzi then resigned, indicating Cialdini as his successor. When Cialdini failed, Rattazzi was again sent for, and again demanded the same condition, instant march on Rome, which was refused. We know the rest.

The Roman correspondent of the *Pall Mall Gazettee* states that the Papal Zouaves are said to have committed frightful atrocities after the battle of Mentana on the inhabitants.

—The following account of the effects of the Hurricane of Oct. 29th at St. Thomas, has been published: "Of the scenes of desolation and destruction which met the eye on landing, it would be impossible to give more than a very faint idea. The wharfs which used to line the shore were gone, and every street blocked up with broken rafters, zinc roofs, bricks, boughs of cocoanut palms, household furniture, and debris of every conceivable kind. Houses even were to be seen standing erect which had been lifted from their foundations many yards distant, and dropped down into some of the lanes running seaward out of the main street. A diningroom, forming the upper storey of a wing of the house belonging to Mr. J. B. Cameron, superintendent of the Royal Mail Packet Company at St. Thomas, had been in a similar manner whisked through the air and carried into a neighbouring garden; singular to say, on effecting an entrance, the lamps and decanters in the room were found to be unbroken. In one lane were to be seen, among tons of broken wood, an anchor, several cart-wheels, a pianoforte, and slabs of marble, which when the storm was at its height had been seen whirling round in the air like sheets of paper. Windows, though protected by bolts and hurricane bars—stout pieces of wood several inches square—had been dashed in, and not a wall but showed marks of the hail of stones and bricks which had battered it. A bombarded town could never have presented a worse picture of ruin and desolation Plantations of whitened sticks covering the hills alone indicated that trees had at one time grown there, and of the palms which had graced Cocoanut-square and the approach to the Lutheran Church but few torn fronds still clung to their native stems. At various points along the beach crowds of people were collected, and from each was carried away with dreadful regularity strings of rough coffins containing the dead which the sea gave up. By four o'clock on the afternoon of the 30th, 292 bodies had been washed on shore and buried, and the systematic way in which the people worked under the guidance of the police was a sad proof of the practice they had had by that time at this mournful occupation.

"Mr. Lamb, the British Consul at St. Thomas estimates the total loss of life at 500. The Royal Mail Steam Company's loss will, he believes, be about 240,000l, sterling. The losses of public and private property are heavy, and will be in full proportion to the foregoing estimate."

—*Overland Mail*, December 3: Dr. Selwyn, Bishop of New Zealand, has accepted the Bishopric of Lichfield.

Mr. Jacob Bright has been elected M.P. for Manchester; Mr. Paget (Liberal) has been returned for South Leicestershire, and the Lord Advocate for Thetford.

The sentence on the Fenian convict Shore has been commuted to penal servitude for life.

Funeral processions of Fenian sympathizers took place in Manchester and Cork on Sunday December 1.

A Greek ship has exploded in the Mersey, and many of the crew were killed.

There has been some severe weather on the eastern and western coasts of England, and several disastrous shipwrecks are reported.

The proposed Conference on the Roman question seems to make little progress. England, Prussia, and Russia ask for a clearly defined programme before accepting the Congress.

There have been debates in the French Chambers on the Roman policy of the Government.

Garibaldi has been removed to Caprera.

The French troops continue to leave Rome for Civita Vecchia.

An eruption of Vesuvius is assuming considerable proportions.

The Dutch Ministry have resigned in consequence of a hostile vote of the Chamber.

Severe shocks of earthquake accompanied by volcanic eruption at St. Thomas, have caused much loss of life and damage to shipping.

Bishop Crowther having been seized by the natives of Ida, on the river Niger, was rescued by a party of English traders, after a conflict with the natives, in which Mr. Fell, the British vice-consul, was killed.

Despite the professed opposition of the Irish priests to Fenianism, it appears that on Sunday, November 24, in most of the Roman Catholic churches of Cork, and also in Queenstown and in different parts of the county of Cork, special reference was made to the executed Fenians in the prayers for the departed, and the congregations, it is said, were deeply affected. At the entrance-gates of several of the chapels were placards with a deep mourning border, with the words, "Of your charity pray for the repose of the *murdered* patriots, Allen, O'Brien and Larkin. God save Ireland!" It does not appear that any attempt was made from without or from within the sacred edifices to disturb this edifying document. The *Clonmel Chronicle* states that on Monday, at an early hour, the bell of one of the Catholic chapels of Dungarvan rang out solemnly, and about seven o'clock a large concourse of people were collected at the same religious edifice, all dressed in black. Several temperance rooms in Cork were hung in black drapery.

The "wafer" has been introduced at communion in All Saints' Church, Lambeth, where the leading Ritualist, Dr. Lee, is incumbent.

—A new Thames tunnel (between London Bridge and the Tower) to cost only £16,000 is proposed.

—The *Figaro* states that the net profits of the Exhibition will amount to above 3,000,0000 francs, which according to arrangement, should be divided in equal portions between the Government, the city of Paris, and the society of guarantors. The latter made themselves liable for the sum of 12,000,000 francs, consequently they would be entitled to receive nearly 8½ *per cent. upon the* amount of their risk. It is believed, however, that they will decline to receive any gratuity, and in this case it is anticipated that the State and the city of Paris will follow their example, in which case the entire three millions will be devoted to some public purpose.

—A tug belonging to the English Government has passed through the Suez canal.

—The *Manchester Examiner* states that on November 23 (the day of the Fenian executions) it printed 192,645 copies, which it believes to be the greatest weight of newspapers ever printed and issued in one day from any office in the world. The quantity of paper consumed was above 33,000 lb., or fourteen and a half tons. The total number of pages printed was upwards of one million and a half. The public were supplied at the rate of 35,000 per hour, or nearly 600 per minute.

FRIDAY,—December 27.

—The Revd. G. B. Stretton appointed a Junior Chaplain on the Bombay Establishment is admitted to the Service from the 12th instant, and is appointed Chaplain of Neemuch, visiting Oodeypore.

—A letter from Annesley Bay dated December 1st in the *Times of India* says that the four great wants are *Water, Forage, Transport, Labor.* A letter from Zoola, December 15th says: "Things are looking up here, you will be glad to hear, chefly on account of the arrival of more hands. There are far fewer casualties amongst the animals in the Land Transport Department, because now we have more men to look after them. If I were to put at four or five, the deaths of mules, camels, and bullocks together per diem, it would be about the mark. Formerly we lost twenty or thirty in the same time. It seems to be a very popular employment among the Europeans—the morning search after and chase for the animals that have broken loose during the night. The delusion that water was procurable in any sufficient quantity, in this vicinity is now, I trust, *thoroughly* dispelled. A good thundershower may produce a brawling stream which quickly trickles away and is sucked up by the sand, and mingles with the brackish water below; but except in the continuous rains, no supply, however bounteous for a season, can be depended on. Hence the losses in animals in great measure, hence the cry, a littly tardily given, for more and more condensers. We had yesterday an accident that could not have been foreseen. A sudden flood of the sea-tide, pushed on by a strong wind from the water, set the tanks floating, forbade access to the shore, and cut us off from the condensers' supplies; so all the poor animals were condemned to go thirstily through the night after the hard and hot day. And the daily water-requirements amount to over 90 tons.

"As may be imagined there is a vast amount of work to be done here before a general move onward can be made. The Belooch battalion and the 33rd Europeans, with the exception of two companies of each, are yet here. The former are on shore: the latter prefer remaining on board, but, in a sanitary point of view, there can be no objection at this season to keep a certain number of Europeans on shore.

"The telegraphic department is now complete, save the indispensable posts to support the wires which are unaccountably *en retard* in their arrival.

"The photographic department is in every respect complete.

"The American pumps are also in working order; and many of them are to be set going at points in the Koomayloo Pass. They have not succeeded more than did the wells in finding water here.

"From Senafe we have not very satisfactory news as regards the cavalry horses. The epidemic which smote them when they were constrained (as was necessary at the time) to remain in the low lands seems to have sown seeds which have ripened in death in indubitably a far healthier climate. The 3rd Regt. Light Cavalry has lost over 130 horses, and the other animals have suffered considerably. The best plan hereafter will be to push all cavalry up to Senafe immediately on their arrival."

—Same; Dec. 7th: "Preparations have already been commenced towards the setting up of the telegraph posts to connect Zoulla with Senafe. As regards the railroad destined to join on this place to Lower Sooroo, the surveys are now completed, but little progress has been made in laying down the sleepers, and I doubt but three months must elapse before rail communication can be established for all the length of the way."

—Same; 13th Dec.: "I heard yesterday that a letter had been received from Mr. Rassam by Abdulla Effendi at Massowah to be forwarded to Colonel Merewether. The messenger, it is stated, says the guards are all leaving Magdala, so perhaps one of these days the captives will find themselves the solitary occupants of this renowned fastness, and stroll out to join our camp at Senafe! It is also rumoured that Theodore is anxious to treat and has offered terms. Reports are numerous—I only give them as the current gossip of the place, having possibly little or no foundation in fact."

—The Bombay Mail of Nov. 29th was delivered at Zoola Dec. 8th. The *Great Victoria* has arrived from Suez. The *Star of India* from Beypoor. The *Euphrates*, steam transport left Annesley Bay the 7th and arrived here yesterday.

—*Times of India*: "An advertisement dated the 24th appears in the daily papers on Christmas Day asking for tenders for the supply of 84,000 garments, kumblees, and blankets—which tenders "*will be received up to* 12 *o'clock at noon on Friday next the* 27*th* instant" to-day. Thus, after being only *twice* advertised to the public the Bombay Government expect to have offered them, say two lakhs (£20,000) worth of clothing according to 'musters and samples that have to be inspected at the Commissariat office all before noon this day!"

—At Nusseerabad, on the 14th, says the *Pioneer*, the Agent of the Governor General "read in English the proclamation about to be despatched to Tonk. The Meer Moonshee of the Agency afterwards read the same in Urdu. Instructions were then and there given to the Meer Moonshee to proceed with a party of sowars direct to Tonk, and to issue a large number of these proclamations to all the respectable inhabitants of that place, and to deliver the various letters with which he was charged to the Nawab and the newly appointed Regent. It was also notified that a letter had been sent to the late Nawab, informing him that if a shot was fired, his son's kingdom would be confiscated. Further, that troops were on their way down to Nusseerabad to co-operate with the forces here and at Deolee to which latter place the former Nawab has been ordered to repair on or before the 30th instant, to receive all future instructions as to his place

…e, pension, &c."

…*nes of India*: "We hear that before the …O. steamer *Carnatic*, which left Bombay on …h November, reached Aden, a sad casualty …ed which damped the spirits of all on board. …ng mother who was going to England with …ant and an older child of only 15 months, …aying with the latter near her cabin window, …rned away from it for a moment as the in… …vas crying—in another minute the child had … into the sea, and every effort to rescue it … unavailing."

—H. E. the Governor has not acceded to the petition to withhold his sanction from the increase to the House Rate.

—Deaths last week 274.

—Revised Rules for Grants-in-aid in this Presidency, are published.

—"We learn from a reliable source that the loss of life and property, occasioned by the cyclone of the 1st ultimo in the district of the 24-Pergunnahs, is much greater than was at first anticipated. It has been ascertained that no less than 3,500 persons perished during that night, and the loss of cattle is estimated at 36,000."

—*Bombay Gazette*: "On Wednesday night a Mr. Ford, who says he is sub-editor of the "Powla" quarrelled with the Parsee proprietor of the Imperial Hotel, where he was staying, and stabbed him with a dinner knife in the left arm The Parsee has been attended by Dr. Blaney, but is not in any danger. The case came before the acting Senior Magistrate yesterday morning, and was remanded till Monday."

—One who has seen half a century's service in India, Major General J. Hobson, left for England by last Mail.

TELEGRAPHIC NEWS.

London, Dec. 6th.—President Johnson's message to Congress expresses expectation of an early restoration of the union, and disappointment with the legislation, of Congress. The President urges the repeal of the Military rule of the South, a continuance of it would, increase taxation and finally produce bankruptcy. A standing army would also be be required to maintain supremacy in the south if Congress passed an act abolishing the co-ordinate department in the Government of the country. The President must take a high responsibility. His office is to save the nation's life at all hazards. The message advocates a return to specie payments, and a sacred observance of the public faith regarding the public debt. The *Alabama* claims still remained unsettled. The American Government had declined arbitration because the reservations stipulated by England were incompatible with the country's rights and interests. The President does not apprehend that England wil persist in a refusal to satisfy the American claims. He urges the Congress to declare that the naturalisation of foreigners as American citizens absolves them from allegiance to the sovereign of their native country.

No date.—The Lords have voted the resolution charging the Indian revenues with the ordinary expenses of the troops forming the Abyssinian Field Force.

Earl Derby said that every safeguard would be provided to prevent throwing any additional burden on the Indian Government. The Indian Council, His Lordship said, were quite satisfied with the course proposed.

The Earl of Ellenborough admitted the justice of the war, but doubted its success. He dwelt upon the great difficulties of the expedition, and criticised the preparations that had been made.

Lord Colonsay relied upon the ability and character of Sir Robert Napier to overcome all difficulties.

Earl Russel approved of the expedition, and thought that the Parliament was bound to regard the conduct of Government with the utmost consideration in so difficult an undertaking.

Earl Derby replied briefly, and announced that Sir Stafford Northcote had received despatches reporting favorably on the survey of the Passes, the supply of water, and the health of the troops.

A discursive debate also took place in the House of Commons on the Abyssinian expedition, embracing its policy, causes, and prospects, in the course of which Sir Stafford Northcote declared that the Home Government was responsible for the largeness of the force employed.

8th.—In the House of Commons last night, in replying to a question put by Mr. Otway, Sir Stafford Northcote said that the Indian Council had decided to purchase the rights and property of the East India Company, and that the money required would probably be borrowed.

Parliament has adjourned until February 13th.

An address from the Chief of Kattywar has been presented to Sir Bartle Frere.

Her Majesty's Theatre has been totally destroyed by fire.

The Porte has granted a concession for a guaranteed railway from Constantinople to Bussorah.

Dec. 9th.—Congress has rejected the resolution to impeach President Johnson by 198 votes against 57.

Her Majesty's Indian Transport Euphrates arrived at Suez on the 6th inst.

In the course of a debate in the Italian Senate, General Menabrea declared that it was a necessity that moderation should be shown in treating the Roman question.

Fenian funeral processions at Dublin and Cork passed off quietly.

12th.—The Congress has suspended the authority, of Mr. McCulloch the Secretary of the Treasury to contract the currency.

23rd.—After a fortnight's debate a motion has been proposed in the Italian Chambers affirming Rome to be the capital of Italy, but, deprecating its illegal attainment, and approving the conduct of the Ministry. Menebria accepted the order, which, however, was rejected by 201 against 191.

Alexandria, Dec. 18th.—The Advance Brigade has advance at Senafe, where there are a fine plain, and wells, and from which the passage into Abyssinia is easy.

The people are friendly.

Theodorus has destroyed Debra Tabor, and encamped in the neighbourhood.

He is going to Magdala, but meets with resistance from the natives, who kill his stragglers.

The Sind Brigade has arrived at Annesley Bay.

Miscellany.

—The following extracts are from a letter dated Aberfeldy, Scotland, published in the *New York Observer*.

"This is what is called the Breadalbane country. Taymouth Castle, the princely seat of the family, is situated at the head of the glen, within a mile of Loch Tay. I am sorry to say, however, that at present here is a very different man from his predecessor. The late Marquis was one of the few Scottish noblemen who threw themselves, heart and soul, into the religious movement which culminated, in 1843, in the disruption of the Church of Scotland; and after that event he used all his influence in behalf of the Free Church, of which he continued a member till his death. But he was more than an earnest Free Churchman. He was a man who, from the highest motives, endeavored to promote the well-being of his dependents on his extensive estates; and the other day, when at Kenmore, I heard sad lamentations over the falling away of the population, the young people being now obliged to seek elsewhere the employment which the new Earl was too indifferent to their wants to provide. Unfortunately for the whole region, the good Marquis died without a family and without a will: and the consequence has been that all that he had has fallen into the hands of a distant relative who has few qualifications for this high position. I saw him last week, a big, gross, vulgar-looking man, and very likely to be made the tool of his clever Countess, who was the pretty daughter of a sergeant in the regiment in which he served when a young man. He is scarcely warm in his seat yet for he had to fight for his position with a Campbell, who claimed to be nearer of kin than himself; but, from what I have heard of his personal habits, and the style in which his family lived (his eldest son, for example, spending his time chiefly in the stables), I fear his whole influence will be for evil, and not good.

"Strange to say, a Hindu Prince who spends the shooting season in this neighborhood, presents a happy contrast to this Christian (?) nobleman. The Maharajah Duleep Singh is the son of the last king of the Sikhs, whose country is now annexed to our possessions in India. He receives a large pension from the British Government, and being a Christian, he has taken up his abode permanently in England. Some few years ago he married an Egyptian girl whom he first saw in a missionary school in Cairo, and the two being like-minded [illegible] by their means and personal example, the interests of the Gospel. They have worshipped con-stantly in the Free Church of Aberfeldy, and their kindness to the minister, who has been suffering from ill health, has been generous and unceasing. It is interesting to meet in such circumstances one whose destiny seemed at one time to be the leader of a warlike Asiatic race, and the occupier of a barbaric throne."

—The American Tract Society print and circulate, monthly, 163,000 copies of the American Messenger, 32,000 copies of the *Botschafter*, or German Messenger, 355,000 of the Child's Paper, making the monthly circulation of these periodicals 550,000. It prints and binds over 3,000 volumes per day, besides large quantities of tracts and small primers.

Since the organization of the Society it has printed and circulated more than 21,000,000 of volumes, and more than 259,000,900 of tracts. Of Baxter's Saints' Rest, Baxter an Conversion, Reformed Pastor, Call, Dying Thoughts and Baxter's Life, more than 1,000,000 of copies have been printed in various languages, about 500,000 of Pilgim's Progress and from 100,000 to 333,000 of several other works.

—A Working Women's Home has been opened in New York for the accommodation of 500 women. It is not a charity, for they pay 3½ dlrs. a week for their board and lodging. But they are provided with many comforts, with piano, organ, sewing-machines, library. The whole is under the care of a missionary and a matron.

—Noticing the History of India by J. Talboys Wheeler, the *Athenæum* takes occasion to point out some of the points of resemblance between the external history of Christ and the account of Krishna contained in the Bhagawat Purana written about the 10th century, A. D. We make the following extract:

"The recital commences with the announcement that to hear the story of Krishnah and believe is all that is required for salvation; and throughout the narrative the theme of exhortation is Faith. Next it is declared that sin and impiety having spread over the whole world, the Deity resolved to become incarnate in the form of Krishna. He determined to destroy a tyrant king whose name signifies Lust, who ruled at Mathura, and who murdered children. Krishnah is represented as born the nephew of this king, and therefore of royal descent. The name of his tribe is Yadu, which is almost the same as Yahudah in Hebrew. His real mother was Devaki, which signifies the Divine Lady, and his reputed mother Yasoda, or Yasheda. His father's name was Vasudev. In comparing this word with Yusef, we must remember that Dev in Sanskrit signifies divine, and the *d* appears to have been inserted from that word. The resemblance of the name Krishnah itself to Christ is remarkable enough, but it becomes more so when we consider that the root 'Krish' means 'to tinge,' and may well be taken to signify also 'anoint.' Preliminary to the birth of Krishnah, the four Vedas became incarnate, and the tyrant king is warned by a divine voice that a son is to be born in his house who will destroy him. Upon this he puts to death the infants that are born to the Divine Lady and makes a great slaughter of the tribe of Yadu. Notwithstanding this, Krishnah is born and placed in a basket for winnowing corn: in other words, a manger. His father then carries him off to Gokula (or Goshen, the eastern side of Lower Egypt), which is represented as a country placed near Mathura. On finding that the child has escaped, the tyrant makes a slaughter of infant children. A veriety of puerile fables suited to the Hindu taste follow, showing how Krishnah was sujected to his reputed mother, and how he reproves her. Being now thought to be the son of a shepherd, Krishnah plays in the wilderness, and is assaulted by various fiends and overcomes them all. This temptation winds up with the overthrow of the great serpent, upon whose head, 'assuming the weight of the three worlds, he treads.' Even in the strange recital of Krishnah's sports with the cowherdesses, threads of allusions to the Gospel are not wanting. Krishnah is continually manifesting his divinity and yet disclaiming it. He goes to an Indian fig-tree and utters a sort of parable, saying, Blessed are those that [illegible] themselves and show kindness to others. In another place he says that they who love him shall never suffer death. He proceeds to abolish the worship of Indra, the god of the air, and to invite his followers to worship a mountain. He directs those about him to close their eyes and issues from the interior of the mountain with a 'face like the moon and wearing a diadem.' In this there seems to be an allusion to the Trans-

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figuration. Then follows a scene suited to Hindu taste. Indra rains down a deluge, and Krishnah defends the inhabitants of Braj by supporting the mountain on his finger, and he is then hailed as the god of gods. Krishnah now resolves on returning from the country to the city of the tyrant king. He is followed by a multitude of women and by the cowherds. He enters the city in royal apparel. He is met by a deformed woman who anoints him with sandal-wood oil. On this Krishnah makes her straight and beautiful, and promises that his regard for her shall be perpetual; on which her good fortune is celebrated by all the people of the place. In the account of this miracle the narratives in Mark xiv. 3. and Luke xii. 11. are blended. It may be as well to mention here another miracle, which is mentioned in the Mahá Bhárata. Krishnah is there said to have restored the son of a widow to life. 'And Krishnah laid hold of the dead man's hand and said, Arise, and by the will of the Almighty the dead man immediately arose.' After a struggle Krishnah destroys the tyrant of Mathura, and then abandons his reputed mother, who sorrows for him. The first half of the history ends with Krishna sending an ambassador to inquire about the Pandavas, who are now first brought on the stage by the Brahman authors of the episode. A great army of barbarians is now assembled by a distant king to destroy the holy city of Mathura. They have brown hair and red eyes, and invest the city on all sides. Krishnah then transports the city and his disciples to Dwarka, which is built in the sea. This appears to be a distorted account of the siege of Jerusalem and the flight of the Christians. Krishnah now returns to Mathura, and combats with the barbarians; flies from their chief and is pursued into a cave of the White Mountain, where there is a man sleeping, covered with a silken robe apparently dead. This man arises from sleep and consumes the murderer of Krishna. In this account of the cave there are evident allusions to the burial and resurrection of Christ; and in a following chapter there is an account of the descent of Krishna into Hades, and his recovery of certain persons from the dead."

—The Mission in at Banjermassen in Borneo which was broken up by the massacre of 1859, has been resumed.

THE LIFE OF CHRIST, BY PRISONER 294

(Extracts from Congregationalist.)

In Christ we behold a Saviour, a Prophet and a Teacher; the greatest and noblest of all teachers. In his zeal to proclaim the glad tidings of salvation, any spot became a pulpit, any lost sinner a sufficient audience. In the temple, in the street, on the mountains and on the sea shore, as he walked by the way side, or at meals; when the multitude broke in upon his quiet retreat in the country, which he sought for a little needful rest, or when the timid inquirer came by night, when the guilty woman of Samaria questioned him as he sat in weariness by Jacob's well at noon-day: whether the great ones of state and power were arrayed before him, or the poor and despised, whether the publican or the abhorred outcast besought his mercy, all moved his pity: never was he so weary, that he could not give rest to the heavy-laden.

History exhibits to us many men of commanding and comprehensive genius, who stood at the head of their age and nation, and furnished materials for the intellectual activity of whole generations and periods, until they were succeeded by other leaders of a new epoch of development. Among the representative men in history, who concentrate the power of whole generations, are Abraham, the father of the faithful, Moses, the lawgiver, Elijah and Isaiah, among the prophets, Alexander the Great, Peter, Paul and John among the apostles, and Chrysostom, Augustine, Jerome, Luther, Calvin, Homer and Shakespeare, and last Napoleon towering high above all the preceding generals of the world, and Washington, the wisest and best, as well as the first of the American Presidents, and the purest and noblest type of the American character.

These are examples of representative men: but they are all identified with a particular age or people. They do not represent universal, but only sectional humanity. Moses was a Jew in views, feelings, habits, and position as well as birth. Alexander the Great never rose above the superstitions of his native land. Luther was a German throughout; and Washington can be to no nation on the earth, what he is to the American Nation. The influence of great men may and does extend beyond their national horizons; yet, they can never become a universal prototype for imitation; they may be extraordinary, but they are also fallible and imperfect men.

What representative men are to particular ages and nations, Christ is to the whole human family. He and He alone is the one sinless and perfect One, since the fall of Adam. He stands above the limitation of age, sect, school, nation and race. Although a Jew according to the flesh, there was nothing Jewish about him. He was never identified with a party or sect. He rose above all the prejudices, bigotries and superstitions of his age and people.

In his human nature, as a man, in vain do we look over the whole world's history for his parallel. In vain do we look through his entire biography for a single stain or the slightest shadow on his moral character. There never lived a more harmless being upon the earth. He injured nobody. He took advantage of no one. He never spoke an improper word. He never committed a wrong action. He exhibited a uniform elevation above the objects, opinions, pleasures and passions of this world; and a disregard of riches, displays, fame and favor of man. No vice that has a name can be thought of in connection with Jesus of Nazareth.

Ingenious malignity looks in vain for the faintest trace of selfishness; sensuality shrinks abashed from his celestial purity; falsehood can leave no stain on him who is incarnate truth; injustice is forgotten beside his perfect equity, and the very possibility of ambition is swallowed up in his humility and sublime self-abnegation.

We study his character, and it wins our admiration, and attracts us to humble adoration and worship. We cannot look upon him without spiritual benefit. We cannot think of him without being elevated and encouraged to all that is good and noble. He is the most precious and indispensable gift of a merciful God to a fallen world. In him are the treasures of true wisdom; in him the fountains of pardon and power; in him the only substantial hope and comfort of this world, and that which is to come. Mankind could better afford to lose the whole literature of the world than the story of the Cross. Without Christ, history is a dreary waste, an inexplicable enigma, without meaning, connection or aim. With him, it is a beautiful and harmonious revelation; the slow and sure unfolding of a plan of infinite wisdom and love. He is the Glory of the past, the Life of the present and the Hope of the future."

PASSENGERS ARRIVED.

Per P. and O. Steamer *Baroda*, 25th:

From Southampton.—Mr. W. H. Lyons, Lieut. and Mrs. Stephens, Mr B. and Mrs. Howard, Mrs. Grey and 2 children, Lieut and Mrs. Awdrey, Mrs. Stewart and child, Surgeon and Mrs. Wright, Mr. N. H. Thorsby, Mr. J. M. C. Maljohn, Mr. Medley, Mr Sopwith, Miss Beardmore, Mrs Fitzgerald, Mr. Francis, Mr. H. A. Higgins, Miss Braham, Mr. Elliott, Mrs. and 2 Misses Young, Mrs. Domville, Mrs. Collins, Captain Barnard, Mrs. Nepeau, Mrs. Bayley, Mr. O'Connell, Mr Payne, Mr. Cheeseman, Mr. Moore, Mr. Burnett, Mr. Fathers, Mr. Cheetham, Mr. Taylor, Mr. Wright, Mr. Haselgrove, Mr. Watson, Mr. Hillier, Mr. W. Osborne, Mr O. Osborne, Mr. Southern, Mr. Hooker, Mr. Hodskinson, Mrs. Greaves, Mr. and Mrs. Leonard, Mr. Murray Mr. Stewart, Mr. Simpson, and Miss Elizabeth Taylor.

From Marseilles.—Dr. and Mrs. Diver, Mr. Achard, Colonel Ballard, Messrs. J. Greaves Sawnson, Leith, Grant, Glyn, Smith, Hobson, Lindeley, Best, Riddell, Mackintosh, Birkbeck, Lodge, Wilson, Leith, McLellan, Fabie and Miss Fabie, Mr. Lodge, Mr. and Mrs. Brown, Lieut. Glenfield, Mr. Minoionett, Mrs. Basevi, Major and Mrs. Godby, Mrs. Wahab, Captain Blenkinson, Captain Blackwood, Col, Mrs and Miss Bagot, Mrs and Abbott, Mrs. Gilmour.

From Suez.—Messrs. Wynn, Leighton, Davis, Buxton, Chapman, Bevis, Dr. and Mrs. Cheke, Mr. Woodward, Mr. Seigfried, Dr. Niven, Captain and Mrs. Alexander, and Mr. Wales,

Per steamer *Kaisa*, Captain R. Sampson, from Suez, 26th: Major and Mrs. Caulfield, Captain Steadman, Captain Boufcilow, Captain Rooper, Captain Lee, Captain Lloyd, Mr. Main, Mr. Wood, Mr A. W. Blunt, and Mr. Cowell.

DOMESTIC OCCURRENCES.

BIRTHS.

WEATHERHEAD.—December 26th, the wife of the T. K. Weatherhead, of a daughter.

DAUN.—December 4th, at Kamptee, the Major J. Daun Retired List, of a son.

MARRIAGES.

WOOD—REID.—December 14th, at Christ Byculla, by the Rev. G. C. Reynell, M. A. mas William Wood, to Elizabeth Maria Reid, only daughter of the late David Reid, M. D., of Edinburgh.

CANNON—FARREL.—Dec., 16th, at St. Th Cathedral, by the Rev. C. T. Wilson, C Edward Cannon to Louisa Charlotte Fa No Cards.

DEATH.

TERRY.—November 9th at Voulange in France, Ann, the beloved wife of Alex. R. Terry, aged 37 years.

Advertisements.

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